

A CRITICAL ANALYSIS FOR THOSE
WHO ARE SINCERE

KHOMEINI'S IRAN AND THE DEVILS'S DECEPTION OF THE SHI'ITE

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Introduction

In the name of the Mighty and Majestic all praise is due to Allah. All praise is due to Allah. I thank Him and seek His aid. I ask His forgiveness, and seek His guidance. I believe in Him and do not deny Him. I am the enemy of those who reject belief in Him. I bear witness that there is no one worthy of worship, other than Allah, Him alone, without partner; and that Muhammad is His servant and messenger whom He sent with guidance, true religion, light, and advice after a long gap of time when no messengers were sent, knowledge was little, people were misguided, and time appeared to have stopped as the Day of Judgment approached. Whoever obeys Allah and His messenger is wise and whoever disobeys them is astray, wasted, and has lost his way far from the true path.

“The Muslim should protect his beliefs (‘aqedah) and faith, and be concerned to ensure that his nature and thinking remain sound. He should shun specious arguments and confusion for the sake of his religious commitment and heart, for hearts are weak and specious arguments may deceive them when presented in an attractive manner by the people of innovation and whims and desires, but in fact they are weak and specious arguments. Looking at books of innovation and misguidance, or books of shirk and myths, or books of other religions which have long been distorted, or books of heresy and hypocrisy, is not permissible except for the one who is well-versed in Islamic knowledge and whose aim in reading them is to refute them and explain where they went wrong. As for one who is not well-versed in Islamic knowledge reading them, in most cases he will become confused as a result. That has happened to many people, even seekers of knowledge, until it ended in kufr, Allaah forbid. In most cases the one who reads these books thinks that his heart is stronger than the specious arguments presented therein, but then suddenly – when he reads a lot – he finds that his heart has absorbed more of the specious arguments than he ever imagined it would”¹.

Flagsoftawheed has been requested by some noble brothers to compile a quick treaty about Imam Khomeini and the current day Iranian Shi'ite Regime. Seeing the misguidance that is prevalent and how the devil has fooled the masses about the reality of the Shia which can be found among “Islamic Political Groups”

Our aim is to unveil the truth and expose the lies as Allah said

“O you who believe! Be afraid of Allaah, and be with those who are true (in word and deeds).”²

“... who does more wrong than one who invents a lie against Allaah, to lead mankind astray without knowledge. Certainly Allaah guides not the people who are zaalimoon (polytheists and wrong-doers, etc.)”³

¹ IslamQA Fatwa 92781

² al-Tawbah 9:119

³ al-An'am 6:144

The Prophet s.a.w. said

The Messenger of Allaah (peace and blessings of Allaah be upon him) said: 'Lying is not permitted except in three cases: a man's speaking to his wife to make her happy; lying at times of war; and lying in order to reconcile between people.'"⁴

As we will see the Scholars of the Shia have gone far beyond lying, they have plotted and planned against Islam from within and it is our sincere intention to reveal the lies that have invented and attributed to the Prophet s.a.w.

*The Prophet (peace and blessings of Allaah be upon him) said: "Telling lies about me is not like telling lies about anyone else. Whoever tells lies about me deliberately, let him take his place in Hell."*⁵

It was narrated from Abu Hurayrah (may Allaah be pleased with him) that the Messenger of Allaah (peace and blessings of Allaah be upon him) said: "The Jews split into seventy-one or seventy-two sects, and the Christians split likewise. My ummah will split into seventy-three sects." According to a report narrated by Ibn Maajah (3993), from the hadeeth of Anas, "... all of whom will be in the Fire apart from one."

We ask Allah to guide us to the saved sect, as all guidance belongs to Allah mighty and majestic and may Allah's peace and blessings be upon Muhammad and on those who follow him till the last day.

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Chapter 1 - "Imam Ayatullah Khomeini" His Birth

Imam Khomeini was born 24 September 1902. He was a religious leader and politician, and leader of the 1979 Iranian Revolution removing the late Shah of Iran. Following the revolution and a national referendum, Khomeini became the country's Supreme Leader. This was a position created in the constitution as the highest ranking political and religious authority of the nation, until his death.

⁴ (Reported by al-Tirmidhi, 1862; he said: it is a hasan hadeeth. See also Saheeh Muslim, 4717).

⁵ Narrated by al-Bukhaari, 1229.

Chapter 2 - Khomeini's Early Misguided influences

Khomeini held a moderate standpoint about Greek Philosophy⁶ (which is far away from Islam) and regarded Aristotle as the founder of logic. He was also influenced by Plato's philosophy. About Plato he said: "In the field of divinity, he has grave and solid views ...". Among Islamic philosophers, Khomeini was mainly influenced by Avicenna and Mulla Sadra⁷

We can clearly see Imam Khomeini's Early Misguidance from the pure teachings of Islam as his mind had already been effected by foreign elements which were far from Islam like the east and the west.

Ibn Abi'l-'Izz, the commentator on al-Tahhaawiiyyah, summed up the schools of philosophical thought about the five basic principles of religion in their view, as follows:

That God does exist but He has no reality or essence, and He does not know the details of His creation, but He does know about its general terms, thus they denied that He creates the deeds of His slaves. They also did not believe in His Books, as in their view God does not speak or talk, and the Qur'aan is just something that shines from active reasons into purified human hearts. Exalted be Allaah far above what they ascribe to Him. There is no separate entity that ascends or descends, rather in their view it is all ideas in the mind that do not exist in reality. The philosophers are the one who most deny the Last Day and its events. In their view Paradise and Hell are no more than parables for the masses to understand, but they have no reality beyond people's minds.

The Greek philosophers still have an impact on all western philosophies and ideologies, ancient and modern. Indeed, most of the Islamic kalaami groups were influenced by them. The terminology of Islamic philosophy did not emerge as a branch of knowledge that is taught in the curriculum of Islamic studies until it was introduced by Shaykh Mustafa 'Abd al-Razzaaq – the Shaykh of al-Azhar – as a reaction to western attacks on Islam based on the

⁶ Imam al-Shaafa'i said: The people did not become ignorant and begin to differ until they abandoned Arabic terminology and adopted the terminology of Aristotle. Even though philosophy existed in the ancient civilizations of Egypt, India and Persia, it became most famous in Greece and became synonymous with that land, the reason being that the Greek philosophers were interested in transmitting it from the legacy of idolatrous peoples and the remnants of the divinely-revealed religions, benefiting from the scriptures of Ibraaheem and Moosa (peace be upon them) after the Greek victory over the Hebrews after the captivity in Babylon, and benefiting from the religion of Luqmaan the Wise. So there was a mixture of views that confirmed the divinity and Lordship of the Creator that was contaminated with idolatry. Therefore the Greek philosophy was in some ways a revival more than an innovation.

⁷ Philosophy as Viewed by Ruhollah Khomeini & Kashful-Asrar, p. 33 by Ruhollah Khomeini.

idea that Islam has no philosophy. But the fact of the matter is that philosophy is an alien entity in the body of Islam. There is no philosophy in Islam and there are no philosophers among Muslims in this deviant sense. Rather in Islam there is certain knowledge and prominent scholars who examine matters. Among the most famous philosophers who were nominally Muslims were al-Kindi, al-Faraabi, Ibn Sina (Avicenna) and Ibn Rushd (Averroes). End quote.

Chapter 3 – “Imam Aytullah Khomeini’s” statements of disbelief

Mansur al-Hallaj was a Persian mystic (deviant sufi), revolutionary writer and teacher of Sufism. He was most famous for his apparent, but disputed, self-proclaimed divinity (he believed he was Allah). His poetry did lead to his execution for heresy (kufr) at the orders of the Abbasid Caliph Al-Muqtadir after a long, drawn-out investigation. Mansur said “I am the Truth” implying that he was Allah. And this is very well known story especially among the people of innovation. Mansur’s utterances⁸ led to a long trial, and his subsequent imprisonment for 11 years in a Baghdad prison. He was tortured and publicly crucified. What has this got to do with the man in black, Khomeini?

Well Khomeini’s poems are seen as criticizing spirituality and religion. Khomeini even claimed the same statements that Mansur claimed, the controversial “*I am the Truth*” (by saying this you are claiming your are Allah). This as we have mentioned was the statement of the Persian mystic Manqūr al-Qallāj which eventually got him executed for blasphemy.⁹

“No son (or offspring) did Allaah beget, nor is there any ilaah (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allaah above all that they attribute to Him!”¹⁰

Chapter 4 – The Reality of Khomeini’s Government

⁸ Some Sufis believe in wahdat al-wujood (unity of existence). They do not have the idea of a Creator and His creation, instead they say that everything is creation and everything is god. This belief goes against the Quran as Allah said: "Do you feel secure that He, Who is over the heaven, will not cause the earth to sink with you . . .?" [al-Mulk 67:16]. This highlights along with many other evidences that Allah is above his throne. But we testify as the Qur'an says "There is nothing like Him, and He is the All Hearer, the All Seer" [al-Shooraa 42:11]

⁹ Reference Michael Fischer, Mehdi Abedi(2002). Debating Muslims. University of Wisconsin Press. p. 452

¹⁰ [al-Mu'minoon 23:91]

On the airplane on his way to Iran, Khomeini was asked by Jennings: "What do you feel in returning to Iran?" Khomeini answered "*Hichi*" (nothing)¹¹

Imam Khomeini when coming to power was concealing his ideal plans for the future of Iran which he did not yet expose to the open world and until today many Muslims and non-Muslims alike have been fooled by the magicians in Iran.

Imam Khomeini's ideal government was based upon the *wilayat al-faqih*¹² system this is a theory in Shi'a Islam which holds that Islam gives a *faqih* (Islamic jurist or Scholar) or *fuqaha* (jurists or Scholars) custodianship or guardianship over those in need of it. It was adopted after Khomeini and his followers took power, and Khomeini was the Islamic Republic's first "**Guardian**" or Supreme Leader. He was known as *marja-at-Taqlid* a source of emulation.

Although revolutionaries were now in charge and Khomeini was their leader, several secular and religious groups were unaware of Khomeini's plan for Islamic government by *wilayat al-faqih*, which involved rule by a *marjas* who are the highest authority on religious laws in the extreme Shia Twelver Sect of Shi'ism.^{13 14}

“And who are more unjust than those who forbid that Allaah’s Name be glorified and mentioned much (i.e. prayers and invocations) in Allaah’s mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allaah’s mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.”¹⁵

Chapter 5 – Khomeini’s wish to export extreme Twelve Imamite Shi’ism to the lands of the Sunnah.

Khomeini believed strongly in Unity and the spreading of the misguided Shi'ite revolution. He said "Establishing the Islamic (Shi'ite) state world-wide belong to the great goals of the

¹¹ Reference: Islam and Revolution (1981), p.54,

¹² Wilayatul Faqih is the Islamic jurist's right to overrule a ruling that contradicts Islamic law

¹³ Reference: World: Middle East Analysis: The forces for change

¹⁴ The Raafidis, Imamis or Ithna ‘Asharis (“Twelvers”) are one of the branches of Shi’ism. They are called Raafidis because they rejected (rafada) most of the Sahaabah and they rejected the leadership of the two Shaykhs Abu Bakr and ‘Umar, or because they rejected the imamate of Zayd ibn ‘Ali, and deserted him. They called Imamis because they are primarily focused on the issue of imamate, and they made it a basic principle of their religion, or because they claim that the Messenger (peace and blessings of Allaah be upon him) stated that ‘Ali and his descendents would be imams. They are called Ithna ‘Asharis (“Twelvers”) because they believe in the imamate of twelve men from the Prophet’s family (ahl al-bayt), the first of whom was ‘Ali (may Allaah be pleased with him) and the last of whom was Muhammad ibn al-Hasan al-‘Askari, the supposed hidden imam, who they say entered the tunnel of Samarra’ in the middle of the third century AH and he is still alive therein, and they are waiting for him to come out!. They hold beliefs and principles which are contrary to those of the people of Islam.

¹⁵ [al-Baqarah 2:114]

(Iranian) revolution."¹⁶ He declared the birth week of Muhammad (the week between 12th to 17th of Rabi' al-awwal) as the Unity week (which is an innovation in Islam).

Shortly after assuming power, Khomeini began calling for (Shia 12 Imamite sect) Islamic revolutions across the Muslim world.

They want to blow out the Light of Allah with their mouths, but Allah perfecting His Light no matter how much the disbeliever hate it.¹⁷

And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah.¹⁸

He wished to spread the Shi'ite revolution to Iran's Arab neighbor Iraq.¹⁹ The one large state besides Iran with a Shia majority population and it was a viable idea which planned to undermine Islam from within. And Iraq also tried to take advantage of Iran's weak military by trying to undermine Iranian Islamic revolutionary which attempts to incite the Shi'a population of the country to take power (we ask Allah to save and protect the people of the Sunnah).

In brief we can say Iran, adopted Islam in the of Umar ibn al-Khattab the Second rightly guided Caliph may Allah be pleased with him. Iran came out of Zoroastrianism²⁰ and fire worshipping to adopting the worship of Allah. Iran became Shi'a through the Crusader plan and the Safavid (Shi'ite) sectarian sword. Iran is an ideological state as it wants to turn the people of the Sunni to Shi'ism and this is the reality.²¹

Chapter 6 – The Shia Safavid dynasty, Ismail al-Safavid turned Iran towards Shi'ism²²

¹⁶ 73 (Resalat, 25.3.1988) (quoted on p.69, The Constitution of Iran by Asghar Schirazi, Tauris, 1997

¹⁷ (Qur'an 61:8)

¹⁸ Surah Imran Verse 54

¹⁹ 74 1980 April 8 - Broadcast call by Khomeini for the pious of Iraq to overthrow Saddam and his regime. Al-Dawa al-Islamiya party in Iraqi is the hoped for catalyst to start rebellion. From: Mackey, The Iranians, (1996), p.317

²⁰ The term Zoroastrianism is, in general usage, essentially synonymous with Mazdaism, i.e. the worship of Ahura Mazda, exalted by Zoroaster as the supreme divine authority.

²¹ From the interviews of Shaykh Abu Muntassir al-Balouchi an Iranian Sunni Scholar.

²² Shaykh Abd al-Rahman ibn al-Baraak said: The Ismailis are an extreme Raafidi (Shia) group who make an outward display of loyalty to Ameer al-Mu'mineen 'Ali (may Allaah be pleased with him) whilst concealing disbelief in Allaah, His angels, His Books and His Messengers. Hence some of the scholars said concerning the Faatimis, who were same as the Ismailis, that they make an outward display of being Raafidis, but they conceal in their hearts pure kufr. They are also called Baatinis because they claim that the texts and laws have hidden (baatin) meanings other than those which are known to the Muslims. For example, they say that the five prayers refer to the knowledge of their secrets, the fast of Ramadaan is the

“Say (O Muhammad to mankind): ‘If you (really) love Allaah, then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allaah will love you’”²³

“And of mankind, there are some (hypocrites) who say: ‘We believe in Allaah and the Last Day,’ while in fact they believe not... And when they meet those who believe, they say: ‘We believe,’ but when they are alone with their Shayaateen (devils — polytheists, hypocrites), they say: ‘Truly, we are with you; verily, we were but mocking’”²⁴

Shaykh Abd al-Rahman al-Baraak said : The worst of these groups are the hypocrites (munaafiqeen) who make an outward display of faith whilst concealing kufr (disbelief). They speak words which do not reflect what is in their hearts.

The Safavids were one of the extreme Shi'ite ruling dynasties of Iran who held many beliefs which expels a person from Islam such as their belief that the Quran has been distorted. They ruled one of the greatest Irania since the Islamic conquest of Persia and established the Ithnā'ashari (Twelver) school of Shi'a Islam as the official religion of their empire. This Shia dynasty was of mixed ancestry and ruled Iran from 1501/1502 to 1722.

The Safavid dynasty had united Iran. The Safavids were one of the key groups of people who spread Shisim all across the world world especially in Iran as that government's foundation is that form of extreme Shi'ism.

“And let those who oppose the Messenger's (Muhammad's) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them”²⁵

The founder of this Shia dynasty, Shah Isma'il, adopted the title of "Persian Emperor". This title implies the desire for an Iranian state stretching from Khorasan as far as Euphrates.

concealment of their secrets, and Hajj is travelling to meet their shaykhs. But the baatini school of thought – which includes the Ismailis – is based on secrecy. Their real beliefs are secrets which are known only to their leaders, and these leaders are deluding the ordinary people, enslaving and exploiting them, demanding from them sums of money to be paid at certain times, expecting absolute obedience from them and scaring them by telling them that if they go against them they will be stricken with calamities. They command them to be different from the Sunnis with regard to fasting, ending the fast and Hajj, although they may show some tolerance and act friendly in order to deceive them. You are one of the ordinary Ismailis, and you do not know the secrets that the leaders have. They do not think that you are qualified to know them, because they know that if you and others like you were to discover these secrets, you would be disgusted and would have nothing more to do with them, and you would reject their beliefs. They want you to continue being a follower, enslaved to them, and they want to retain their leadership over you. Fear Allaah and free yourself from this enslavement to someone other than Allaah and following someone other than the Messenger of Allaah (peace and blessings of Allaah be upon him), because there is no one who should be followed apart from the Messenger (peace and blessings of Allaah be upon him). May Allaah bless you with guidance to the Sunnah and keep you away from the path of bid'ah; may He open your eyes to the truth that He is Able to do all things.

²³ [Aal 'Imraan 3:31]

²⁴ [al-Baqarah 2:8, 14]

²⁵ [al-Noor 24:63]

Professor Roger Savory clearly explains the reality of the Shi'ite state by saying:

“ In Number of ways the Safavids affected the development of the modern Iranian state: first, they ensured the continuance of various ancient and traditional Persian institutions, and transmitted these in a strengthened, or more 'national', form; second, by imposing Ithna 'Ashari Shi'a Islam on Iran as the official religion of the Safavid state, they enhanced the power of mujtahids (a person qualified for engaging in interpretations of Islamic texts). The Safavids thus set in train a struggle for power between the urban and the crown that is to say, between the proponents of secular government and the proponents of a theoretic government; third, they laid the foundation of alliance between the religious classes ('Ulama') and the bazaar which played an important role both in the Persian Constitutional Revolution of 1905–1906, and again in the Islamic Revolution of 1979; fourth the policies introduced by Shah Abbas I conduced to a more centralized administrative system. ”²⁶

To explain briefly what the Professor is saying in black and white, the Safavids helped to impose extreme Shi'ism as an official religion, they bribed the scholars of the Sunna²⁷ of Iran. Then the Safavid conspired against the whole Muslim world by planning the revolution of Iran by setting an atmosphere of struggling between the urban and crown.

Following his conquest of Iran, Ismail I made conversion mandatory for the largely Sunni population. The Sunni Ulema or clergy were either killed or exiled. Ismail I, despite his heterodox Shia beliefs (Momen, 1985), brought in Shi'a religious leaders and granted them land and money in return for loyalty. Later, during the Safavid and especially Qajar period, the Shia Ulema's power increased and they were able to exercise a role, independent of or compatible with the government. Despite the Safavid's Sufi origins, most Sufi groups were prohibited, except the Nimatullahi order.²⁸

Chapter 7 – “The infallible Khomeini”

Khomeini was the first and only Iranian cleric to be addressed as "Imam", a title reserved in Iran for the twelve infallible leaders of the early Shi'a.²⁹ This is a form of disbelief to attribute infallibility to a man.

They (the Twelvers extreme Shi'a) exaggerate about their imams, claiming that they are infallible, and they devote many acts of worship to them such as supplication, seeking help, offering sacrifices and tawaaf (circumambulating their tombs). This is major shirk which Allaah tells us will not be forgiven. These acts of shirk are committed by their scholars and common folk alike, without anyone among them objecting to that.³⁰

²⁶ R.M. Savory, "Rise of a Shi'i State in Iran and New Orientation in Islamic Thought and Culture" in UNESCO: History of Humanity, Volume 5: From the Sixteenth to the Eighteenth Century, London ; New York : Routledge ; Paris. pg 263.[5]

²⁷ From the interviews of Shaykh Abu Muntassir al-Balouchi.

²⁸ Wikipedia.

²⁹ Moin, Khomeini (2000), p.201

³⁰ IslamQA fatwa 101272

This government and the oppressed people belief in an ideology which is known as the 12th promised Imam. This is central in the belief of the Twelvers which will be explained in a chapter to come. Many of the officials of the overthrown Shah's government executed by Revolutionary Courts were convicted of "fighting against the Twelfth Imam". **When a deputy in the majlis asked Khomeini if he was the 'promised Mahdi', Khomeini did not answer, "astutely" neither confirming nor denying the title.**³¹

Khomeini over the Moon

Before the revolution, in late 1978, a rumour swept the country that Khomeini's face could be seen in the full moon. Tears of joy were shed and huge quantities of sweets and fruits were consumed as millions of people jumped for joy, shouting 'I've seen the Imam in the moon.' The event was celebrated in thousands of mosques with mullahs reminding the faithful that a sure sign of the coming of the Mahdi was that the sun would rise in the West. Khomeini, representing the sun, was now in France and his face was shining in the moon like a sun. People were ready to swear on the Qur'an that they had seen Khomeini's face in the moon. This emergent belief in Khomeini as a divinely guided figure was carefully fostered by the clerics who supported him and spoke up for him in front of the people.³² We can see the extremism and clear misguidance that has resulted due to Khomeini and the people's obsession over him.

After eleven days in a hospital for an operation to stop internal bleeding, Khomeini finally died of a heart attack on Saturday, June 3, 1989, 22:22 hrs. (local time), at the age of 86. We ask Allah to give him what he deserves and save the muslim ummah from the misguidance of the Ithna Ashari sect of Shi'ism and all other misguided sects

Chapter 8 – Misguidance, Extremism and the way of the people of the Sunnah.

Anyone who calls people to the Book of Allaah and the Sunnah of His Messenger (peace and blessings of Allaah be upon him) is not of the misguided groups, rather he belongs to the saved group mentioned in the hadeeth of the Prophet (peace and blessings of Allaah be upon him): "The Jews split into seventy-one groups and the Christians split into seventy-two groups. My ummah will split into seventy-three groups, all of which will be in the Fire except for one." He was asked, "Who are they, O Messenger of Allaah?" He said, "Those who follow the path which I and my companions are on today." According to one report: "They are the jamaa'ah." But those who call to anything other than the Book of Allaah, or anything other than the Sunnah of the Messenger (peace and blessings of Allaah be upon

³¹ Nasr, Vali, *The Shia Revival*, Norton, (2006), p.131

³² Moin Khomeini, (2000), p.297

him), then they are not part of the jamaa'ah; rather they belong to the misguided and doomed groups. The saved group is those who call people to the Qur'aan and Sunnah³³

“And whosoever does not judge by what Allaah has revealed, such are the Kaafiroon (i.e. disbelievers — of a lesser degree as they do not act on Allaah's Law)”³⁴

“O you who believe! Obey Allaah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger, if you believe in Allaah and in the Last Day. That is better and more suitable for final determination”³⁵

“The Muslim is obliged to hear and obey whether he likes it or dislikes it, unless he is commanded to disobey (Allaah), in which case he should not hear and obey.”³⁶

‘Abd-Allaah ibn Mas’ood (may Allaah be pleased with him) who said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Those who go to extremes are doomed.” He said it three times³⁷.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said in Majmoo’ al-Fataawa (10/620): Monasticism and innovated forms of worship which were not prescribed by Allaah and His Messenger are akin to the cases where the mushrikeen and others forbade good things that Allaah has permitted, and examples of the extremism that the Prophet (peace and blessings of Allaah be upon him) criticized when he said: “Those who go to extremes are doomed” and “If the month were made longer for me, I would have continued to fast without a break so that those who delve too deep would give up their attitude”, such as extreme hunger and thirst which harm the mind and body, and prevent one from doing obligatory or mustahabb actions that are better than that. The same applies to walking barefoot and naked, which harms a person and brings no benefit, as in the hadeeth about Abu Israa’eel who vowed to fast, and to stand always and never sit, and never seek shade, or speak. The Prophet (peace and blessings of Allaah be upon him) said: “Tell him to sit down, and seek shade, and speak, but let him complete his fast.” Narrated by al-Bukhaari. This matter is broad in scope.

Ibn Abi'l-Dunya narrated this hadeeth in his essay al-Gheebah wa'l-Nameemah (Backbiting and malicious gossip), in a chapter entitled Ma jaa’ fi Dhamm al-Taqa’ur fi'l-Kalaam (p. 15), in which he narrated from ‘Umar ibn al-Khattaab (may Allaah be pleased with him) that

³³ Kitaab Majmoo’ Fataawa wa Maqaalaat Mutanawwi’ah li Samaahat al-Shaykh al-‘Allaamah ‘Abd al-‘Azeez ibn ‘Abd-Allaah ibn Baaz (may Allaah have mercy on him), vol. 8, p. 181

³⁴ [al-Maa'idah 5:44]

³⁵ [al-Nisaa’ 4:59]

³⁶ (Narrated by Muslim, 1839)

³⁷ Narrated by Muslim (2670).

the Messenger of Allaah (peace and blessings of Allaah be upon him) said: “That which I fear the most for my ummah is every well spoken hypocrite”³⁸

Ibn al-Atheer said in al-Nihaayah (5/164): Those who go to extremes in speech are those who speak in an affected manner.

Ibn Rajab said in Jaami' al-'Uloom wa'l-Hukam (p. 285): The one who goes to extremes is the one who delves too deeply and looks into that which does not concern him. Examining and asking too much about the ruling on something that is not mentioned among obligatory duties or haraam things may lead to thinking that it is haraam or it is obligatory, because of its similarity to some duties or prohibitions. Accepting pardon for it or refraining from asking too much about it is better.

Chapter 9 Khomeini's further blasphemy and attack on the Companions

Imam Khomeini said in his book Kashful Asraar *"We worship and recognise only that God Whose actions are based on concrete rationalism and Who does not rule against that rationalism. We do not worship a god who creates a building for Divine worship and justice and then strives to destroy that very building himself by giving authority to rascals like Yazid, Mu'awiyah and Uthman".³⁹*

Here we can see Khomeini's clear attack on and disrespect on the honour of the companions.

Imam Barbaharee, the Imam of Ahlul-sunnah of his time, said: So he who contradicts the Companions of Allah's Messenger s.a.w. in any of the affairs of the religion then he fallen into disbelief.

Allah said regarding opposition with the Companion:s

“And whoso opposeth the messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell - a hapless journey's end!”⁴⁰

Khomeini further continues to abuse the Companions by calling them idols saying: *"The Islamic and non-Islamic powers of the world will not admit our power till such time that we establish our hold over Makkah and Madinah because these are the centers and citadels of Islam. Hence our domination over these places Is an essential requirement ... when as a conqueror I will enter Makkah and Madinah, the first thing to be done at that time by me*

³⁸ It was also narrated by Ahmad in al-Musnad (1/22) and classed as hasan by the editors of al-Musnad.

³⁹ (Kashful Asraar: 107)

⁴⁰ Surah Nisa Verse 115

would be to **dig out two idols (Abu Bakr and Umar) lying by the side of the Prophet's grave.**"⁴¹

Khomeini also says: "We shall present a few examples of **Abu Bakr and Umar** having opposed the explicit laws of the Quran and deciding against it. The general body of the Muslims accept their decisions (which were in conflict with the Quran)." ⁴²

Khomeini further accuses Abu Bakr and Umar of deviation and saying they were muslims outwardly: "*The first two successors to the Prophet adhered to his example in the **outer conduct of their personal lives**, even though in **other affairs they committed errors, which led to the grave deviations that appeared in the time of 'Uthman**, the same deviations that have inflicted on us these misfortunes of the present day*"⁴³". We seek refuge this false evil speech of Khomeini and the current Raafidite scholars.

Here again Khomeini's clear disbelief can be seen again here in his book the Islamic Government. In his book 'The Islaamic Government', Khomeini says: "*Verily, the Imaam has a praised station, a supreme rank and universal sovereignty to which authority and command **submit all the atoms of this universe**. And of the imperatives of our religion is that our Imaams occupy a praised station which is accessible by neither a close angel nor a sent prophet ... And in accordance with the narrations and traditions that are in our possession, the greatest Messenger and the Imaams, peace be on them, were light before the existence of this world, then **Allaah made them surround His Throne**. It has been related to them that they have states with Allaah which are encompassed by neither a close angel nor a sent prophet*" [pp. 52, Cairo, 1979 10]

Khomeini uses this following statement and evidence in his book Islamic Government, Khomeini says: 'Awa'zd,' Naraqī quotes the following tradition from the *Fiqh-i Rizavi*: „*The rank of the faqih(scholar) in the present age is like that of the prophets of the Children of Israel.*" Naturally, we cannot claim that the *Fiqh-i Rizavi* was actually composed by Imam Riza, but it is permissible to quote it as a further support for our thesis (in support of the rank of their Imams)"⁴⁴.

Khomeini Denies the Rightly Guided Caliphs

Khomeini says: "*Then the Most Noble Messenger (upon whom be peace) nominated the Commander of the Faithful (upon whom be peace) as his successor (Ali), in conformity and obedience to the law, not because he was his own son-in-law or had performed certain services, but because he was acting in obedience to God's law, as its executor.*"⁴⁵

⁴¹ (Ayatullah Khomeini of Iran, while addressing a message for a youth rally).

⁴² Kashful Asrar, on page 115

⁴³ Chapter III, THE FORM OF ISLAMIC GOVERNMENT - Islamic Government Hukumat-i Islami

⁴⁴ The Islamic Government, Chapter III THE FORM OF ISLAMIC GOVERNMENT

⁴⁵ The Islamic Government

It is the belief of Shi'i Muslims that the Prophet appointed Imam Ali as his successor at a gathering near the pool of Khumm during his return to Medina from Mecca, after having performed the last pilgrimage in his life.

Chapter 10 - Various Fatawaa from Scholars of Ahlussunnah about Khomeini's clear apostasy.

Numerous religious authorities have issued their judicial rulings respecting the blasphemy and **apostasy of Khomeini**. Those authorities include the **Muslim World League** which gave a deliverance on the subject on the 9th of Ramadan 1400 h (1980), and another at its 3rd annual conference in Safar, 1408/1987; the **Ministry of Endowment and Religious Affairs** in Morocco, 1400h., **ash-Shaikh al-Habib Bal-Khojah**, the Jurist consult of the Tunisian Republic; his eminence, **ash-Shaikh Abdul-Aziz bin Baz**, **ash-Shaikh Nasirud-Deen al-Albani**, the leading authority in the science of the Prophetic tradition; and many other scholars in the Muslim world.

The Islaamic ruling regarding (Ayatollah) Khomeini⁴⁶⁴⁷

Question: What is the Islaamic ruling regarding (Ayatollah) Khomeini?

Response: Khomeini has a book in which he mentions the excellence of the Imaams (Hassan and Hussein et al) of the family of the Prophet (sal-Allaahu `alayhe wa sallam) over and above the Prophets and the Messengers (`alayhim as-salaam); (So) based upon this (statement of his) he is not a Muslim.

Shaykh al-Albaanee

al-Haawee min Fataawa ash-Shaykh al-Albaanee – Page 349

Shaykh Adil al-Kalbani the **Imam of Masjid al Haram** in Saudi Arabia on May 5, 2009 in an interview with BBC said, when he was asked do you support those who accuse the Shiites of apostasy, “with regard to the laymen this is debatable. But as for their (Religious) Scholars I view them as apostates.”

There are numerous verdicts given by other scholars, even today there continuous fatawaa given but God willing this will suffice.

Some innovations of the Shia

What the Shi'ah do on 'Ashoora' of beating their chests, slapping their cheeks, striking their shoulders with chains and cutting their heads with swords to let the blood flow are all innovations that have no basis in Islam. These things are evils that were forbidden by the

⁴⁶ *al-Haawee min Fataawa ash-Shaykh al-Albaanee – Page 349 & fatwaonline*

Prophet (peace and blessings of Allaah be upon him), who did not prescribe for his ummah to do any of these things or anything similar to them to mark the death of a leader or the loss of a martyr, no matter what his status. During his lifetime (peace and blessings of Allaah be upon him) a number of senior Sahaabah were martyred and he mourned their loss, such as Hamzah ibn 'Abd al-Muttalib, Zayd ibn Haarithah, Ja'far ibn Abi Taalib and 'Abd-Allaah ibn Rawaahah, but he did not do any of the things that these people do. If it was good, he (peace and blessings of Allaah be upon him) would have done it before us. Ya'qoob (peace be upon him) did not strike his chest or scratch his face, or shed blood or take the day of the loss of Yoosuf as a festival or day of mourning. Rather he remembered his missing loved one and felt sad and distressed because of that. This is something no one can be blamed for. What is forbidden is these actions that have been inherited from the Jaahiliyyah, and which Islam forbids. Al-Bukhaari (1294) and Muslim (103) narrated that 'Abd-Allaah ibn Mas'ood (may Allaah be pleased with him) said: The Prophet (peace and blessings of Allaah be upon him) said: "He is not one of us who strikes his cheeks, rends his garment, or cries with the cry of the Jaahiliyyah." These reprehensible actions that the Shi'ah do on the day of 'Ashoorah' have no basis in Islam. The Prophet (peace and blessings of Allaah be upon him) did not do them, nor did any of his companions. None of his companions did them when he or anyone else died, although the loss of Muhammad (peace and blessings of Allaah be upon him) was greater than the death of al-Husayn (may Allaah be pleased with him). Al-Haafiz Ibn Katheer (may Allaah have mercy on him) said: Every Muslim should mourn the killing of al-Husayn (may Allaah be pleased with him), for he is one of the leaders of the Muslims, one of the scholars of the Sahaabah, and the son of the daughter of the Messenger of Allaah (peace and blessings of Allaah be upon him), who was the best of his daughters. He was a devoted worshipper, and a courageous and generous man. But there is nothing good in what the Shi'ah do of expressing distress and grief, most of which may be done in order to show off. His father was better than him and he was killed, but they do not take his death as an anniversary as they do with the death of al-Husayn. His father was killed on a Friday as he was leaving the mosque after Fajr prayer, on the seventeenth of Ramadaan in 40 AH. 'Uthmaan was better than 'Ali according to Ahl al-Sunnah wa'l-Jamaa'ah, and he was killed when he was besieged in his house during the days of al-Tashreeq in Dhu'l-Hijjah of 36 AH, with his throat cut from one jugular vein to the other, but the people did not take his death as an anniversary. 'Umar ibn al-Khattaab was better than 'Ali and 'Uthmaan, and he was killed as he was standing in the mihrab, praying Fajr and reciting Qur'aan, but the people did not take his death as an anniversary. Abu Bakr al-Siddeeq was better than him but the people did not take his death as an anniversary. The Messenger of Allaah (peace and blessings of Allaah be upon him) is the leader of the sons of Adam in this world and the Hereafter, and Allaah took him to Him as the Prophets died before him, but no one took the dates of their deaths as anniversaries on which they do what these ignorant Raafidis do on the day that al-Husayn was killed. ... The best that can be said when remembering these and similar calamities is that which 'Ali ibn al-Husayn narrated from his grandfather the Messenger of Allaah (peace and blessings of Allaah be upon him), who said: "There is no Muslim who is afflicted by a calamity and when he remembers it, even if it was in the dim and distant past, he says Inna

Lillaahi wa inna ilayhi raaji'oon (verily to Allaah we belong and unto Him is our return), but Allaah will give him a reward like that of the day when it befell him.”

Narrated by Imam Ahmad and Ibn Majaah, end quote from al-Bidaayah wa'l-Nihaayah (8/221).

And he said (8/220): The Raafidis went to extremes in the state of Bani Buwayh in the year 400 and thereabouts. The drums were beaten in Baghdad and other cities on the day of 'Ashoora', and sand and straw was strewn in the streets and marketplaces, and sackcloth was hung on the shops, and the people expressed grief and wept. Many of them did not drink water that night, in sympathy with al-Husayn, because he was killed when he was thirsty. Then the women went out barefaced, wailing and slapping their faces and chests, walking barefoot in the marketplaces, and other reprehensible innovations... What they intended by these and similar actions is to impugn the state of Banu Umayyah (the Umayyads), because he was killed during their era. On the day of 'Ashoora, the Naasibis of Syria do the opposite of what the Raafidis and Shi'ah do. They used to cook grains on the day of 'Ashoora and do ghusl and perfume themselves, and wear their finest garments, and they took that day as an Eid for which they made all kinds of food, and expressed happiness and joy, intending thereby to annoy the Raafidis and be different from them. Celebrating that day is an innovation (bid'ah), and making it an anniversary for mourning is also an innovation. Hence Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) said: Because of the killing of al-Husayn (may Allaah be pleased with him), shaytaan caused the people to introduce two innovations: the innovation of mourning and wailing on the day of 'Ashoora', by slapping the cheeks, weeping, and reciting eulogies. ... and the innovation of rejoicing and celebrating. ... So some introduced mourning and others introduced celebration, so they regarded the day of 'Ashoora' as a day for wearing kohl, doing ghusl, spending on the family and making special foods. ... And every innovation is a going astray. None of the four imams of the Muslims or any other (scholars) regarded either of these things as mustahabb. End quote from Minhaaj al-Sunnah (4/554). It should be noted that these reprehensible actions are encouraged by the enemies of Islam, so that they can achieve their evil aims of distorting the image of Islam and its followers. Concerning this Moosa al-Musawi said in his book al-Shi'ah wa'l-Tas-heeh: But there can be no doubt that striking heads with swords and cutting the head in mourning for al-Husayn on the tenth day of Muharram reached Iran and Iraq and India during the British occupation of those lands. The British are the ones who exploited the ignorance and naiveté of the Shi'ah and their deep love for Imam al-Husayn, and taught them to strike their heads with swords. Until recently the British embassies in Tehran and Baghdad sponsored the Husayni parades in which this ugly spectacle appears in the streets and alleyways. The aim of the British imperialist policy of developing this ugly spectacle and exploiting it in the worst manner was to give an acceptable justification to the British people and the free press that opposed British colonialism in India and other Muslim countries, and to show the peoples of these countries as savages who needed someone to save them from their ignorance and savagery. Images of the parades that marched in the streets on the day of 'Ashoora', in which thousands of people were striking their backs with chains and making them bleed, and striking their heads with daggers and swords, appeared in British and European newspapers,

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and the politicians justified their colonization of these countries on the basis of a humane duty to colonize the lands of these people whose culture was like that so as to lead these peoples towards civility and progress. It was said that when Yaseen al-Haashimi, the Iraqi Prime Minister at the time of the British occupation of Iraq, visited London to negotiate with the British for an end to the Mandate, the British said to him: We are in Iraq to help the Iraqi people to make progress and attain happiness, and bring them out of savagery. This angered Yaseen al-Haashimi and he angrily walked out of the room where the negotiations were being held, but the British apologized politely and asked him with all respect to watch a documentary about Iraq, which turned out to be a film about the Husayni marches in the streets of al-Najaf, Karbala' and al-Kaazimiyyah, showing horrific and off-putting images of people striking themselves with daggers and chains. It is as if the British wanted to tell him: Would an educated people with even a little civility do such things to themselves?!⁴⁸

They say the Quran has been changed!

With regard to Soorat al-Wilaayah, some of the Shi'ah scholars and imams have stated that it exists. Any of them who denies that does so by way of taqiya (dissimulation). One of those who clearly stated that it exists is Mirza Hussein Muhammad Taqiy al-Noori al-Tubrusi (d. 1320 AH). He wrote a book in which he claimed that the Qur'aan had been distorted and that the Sahaabah has concealed some parts of it, including Soorat al-Wilaayah. The Raafidis honoured him after his death by burying him in al-Najaf. This book by al-Tubrusi was published in Iran in 1298 AH, and when it was published there was a great deal of controversy because they wanted the doubts about the validity of the Qur'aan, which were known only to their leaders, to remain scattered throughout hundreds of their major books, and they did not want that to be compiled in one book.

⁴⁸ What the Shi'ah do on 'Ashoora' is bid'ah (innovation) and misguidance IslamQA Fatwa101268



(The alleged chapter that has been left out!)

At the beginning of his book he said: “This is a good and noble book entitled Fasl al-khitaab fi ithbaat tahreef Kitaab Rabb il-Arbaab (Decisive comment on the distortion of the Book of the Lord of Lords)... He mentioned aayahs and soorahs which he claims that the Sahaabah concealed, including ‘Soorat al-Wilaayah,’” the text of which, according to them, and as quoted in this book, is: “O you who believe, believe in the Prophet and the Wali [i.e., ‘Ali] whom We have sent to guide you to the straight path, a Prophet and a Wali who are part of one another, and I am the All-Knowing, All-Aware...” And they have another soorah which they call Soorat al-Noorayn: “O you who believe, believe in the two lights (al-noorayn) which We have sent down to you to recite to you My Verses and to warn you of the punishment of a great Day. They are part of one another and I am the All-Hearing, All-Knowing. Those who fulfil the covenant with Allaah and His Messenger mentioned in the verses (of the Qur’aan), the Gardens of delight will be theirs, but those who disbelieve after they believed by breaking their covenant and disobeying the command of the Prophet, they will be thrown into Hell. They have wronged themselves and gone against the wasiyyah of the Prophet (i.e., the appointment of ‘Ali as khaleefah), and they will be given to drink of boiling water...” and other such nonsense. You can see the entire soorah, along with a telegraphic picture of the Persian mus-haf. Prof. Muhammad ‘Ali Sa’oodi – who was one of the greatest experts of the Ministry of Justice in Egypt – examined an Iranian mus-haf kept by the Orientalist Bryan and he obtained a copy of this soorah; above the lines of Arabic script there is written the translation in the Iranian language. As it was mentioned by al-Tubrusi in his book, Fasl al-khitaab fi ithbaat tahreef Kitaab Rabb il-Arbaab, it is also mentioned in their

book Dabastan Madhaahib, which is in Farsi, written by Muhsin Faani al-Kashmiri. This book has been printed numerous times in Iran, and this false soorah was quoted from it by the Orientalist Noeldeke in his book The History of Qur'anic Manuscripts, 2/120, and was published by the French Asian newspaper in 1842 (p. 431-439). It was also mentioned by Mirza Habibullaah al-Haashimi al-Kho'i in his book Manhaaj al-Baraa'ah fi Sharh Nahj al-Balaaghah (2/217); and by Muhammad Baaqir al-Majlisi in his book Tadhkirat al-A'immah (p. 19, 20) in Farsi, (published by) Manshoorat Mawlana, Iran. See also al-Khutoot al-'Areedah li'l-Asas allati qaama 'alayha deen al-Shi'ah by Muhibb al-Deen al-Khateeb. This claim of theirs is a denial of the words of Allaah (interpretation of the meaning): "Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'aan) and surely, We will guard it (from corruption)" [al-Hijr 15:9] Hence the Muslims are unanimously agreed that anyone who claims that anything in the Qur'aan has been altered or changed is a kaafir. Shaykh al-Islam Ibn Taymiyah said: The same applies to those among them who claim that some verses of the Qur'aan have been taken away or concealed, or who claim to have some esoteric interpretations that exempt him from having to do the actions prescribed in sharee'ah etc., who are called al-Qaraamitah and al-Baatiniyyah, and who include al-Tanaasukhiyyah [names of esoteric sects]. There is no dispute that they are kaafirs. Al-Saarim al-Maslool, 3/1108-1110. Ibn Hazm said: The view that the Qur'aan has been altered is blatant kufr and is a rejection of what the Messenger of Allaah (peace and blessings of Allaah be upon him) said. Al-Fasl fi'l-Ahwa' wa'-Milal wa'l-Nihal, 4/139.⁴⁹

⁴⁹ IslamQA 21500